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CORRESPONDENCE.

Letter from England.

SOUTHAMPTON, July 4th, '81.

Messrs. Editors,—Your Philadelphia correspondent, after a considerable silence caused by illness, has joined the throng of Americans seeking health and recreation amid the fresh scenes of Europe, and according to his promise will transmit something of a record of the emotions awakened by the various spectacles of his tour. He however gives warning that his letters will not assume the form of a connected book of travels. No man should ever pretend to write a book of travels about another country, with which he can be but imperfectly acquainted, who would never have dreamed of writing one about his own country, with which he should be perfectly well acquainted. A man who visits an unknown country, like Bruce, or Stephens, or who makes a political tour to discover the workings of a new government like De Tocqueville, or a poetical pilgrimage like Lamartine, or a sentimental one like Sterne, or a comical one like Twain, may well be excused for writing a book of travels, for they have something to say of the world which the world has not heard before. But for the ordinary traveller who goes to a foreign land and sees no new sights, makes no new investigations, discovers no new truths, to make a record of his common-place ideas, and publish a connected account of stoppages and accidents, his passage and progress, his dinners and his breakfasts, is a sheer impertinence. It is wasting good materials and valuable space in unprofitable enterprises. Your correspondent pledges, therefore, no bookishness nor any order and itinerary in his letters. When a people, or a monument, or a landscape, makes any impression on his mind he will take up his pen and communicate it with what fidelity he can to your readers. He seeks not what relation the pictures may bear to each other, if they be but true to the subjects which suggest them.

The details of the passage from New York to Southampton, via the North German Lloyd steamer, Nurnburg, we cannot dwell upon with any personal enthusiasm. "Life on the ocean wave" may be a beautiful thing in song, but to us in a modern steamship "tumbled up and down" by the pitchings and tossings of the vessel, dreadfully sick, and loathing things generally, it is but a wretched reality. Whatever may be the true medical explanation of sea-sickness, whether it be from a purely mental or purely physical cause we know not; but of one thing we are assured now, that there can be no doubt of the truth of the narrative that the whale delivered Jonah successfully on the shores of the Mediterranean. Our experience casts a great light on the old Bible story. Swallowing Jonah never was any trial to our faith. Vomiting him whole and unhurt was always our stumbling block. It is now forever removed. We could almost do it ourselves after a fair trial of sea-sickness. It is well calculated to open one's understanding in regard to the flexibility of one's organs and how wonderfully and fearfully he is made. Enough of the subjective! The ocean is manifestly not our element, and a ship is a strange monster to us, of which we know as little, technically, as a butcher in the market knows about a Megatherium.

And yet all the impressions of a sea voyage on a German steamer are not those of tobacco smoke, and villainous smells, and a more villainous stomach! A few days out, in the northeastern sky of night, we beheld a brilliant comet, the most vivid seen for twenty years—that phenomenon among the splendor of the stars, which science has never yet explained. Indeed it requires no addition of cometary glory to make the night at sea solemnly grand. The great ship goes plunging through the fitful shadows, straining and panting as if in battle with the waves that smite her brow, vainly endeavoring to draw her back. What beauty of colors notwithstanding the night! The stars seem to tremble in the

undulating light; the blades of the propeller throw up and back a shower of brilliant flashes, and in our wake is the long line of phosphorescent light; white stars, as of the milky way, strewn and diamond the infinite spaces overhead; fitting clouds give some sombre touches to the scene; while o'er all, the moon rides in her gentle glory, letting fall her rays on certain waves in a rain of purple—all varied by the gases and strange reflections which the vapors of the air and the changes of the ocean give to the night of weird, enchanting beauty, on the great deep. What wonder that strange unutterable thoughts leap from the recesses of the brain as we look up into such a heaven? Why is my own being so dark and incomprehensible to me, when the very worlds of brute matter flame with splendor? Why is not my own reason clear as the moon and radiant as the stars? Why is not the horizon of my thoughts as vast as the horizon before me? True the light of the great stars would be lost if it did not brighten the human face. True the universe would be a blank book—a hieroglyphic without an interpreter, if it was not contemplated by a soul. But the spirit itself—with an infinitude above—an abyss beneath: What interior light has it? Nothing but the few words which fell from the lips of the Nazarene, calling the soul to a faith, sublime in its simplicity here, and prophetic of an immortality hereafter.

Our voyage was further enlivened by a sight of a school of whales—five in number—disporting and spouting, in full view, apparently taking no note of the steamer, the modern Leviathan, so near them. In this particular of curiosity we beheld, shortly after, a practical illustration of the fact that not all the denizens of the deep are so devoid of curiosity as the whale. When four hundred miles from the English coast the whole ship, captain, crew, and passengers, were shocked out of all stoicism by the appearance of the tiniest vessel in the distance ever probably beheld on the Atlantic Ocean. It was but an infinitesimal schooner or skiff, twenty feet long, with one sail, and the American flag floating at the masthead. Two men sat in the stern, with no more room than merely to steer the miniature ship, and certainly not enough to stretch lengthwise. The great steamer was stopped and the strangers hailed. "Ship ahoy! whither bound?" "From London to New York," was the answer. The two men refused all offers of assistance, and with a sang-froid that was thoroughly American, asked if we had any mail for New York. Meanwhile a large white object was plainly perceptible, following. It was a man-eating shark! The men asserted the fish had followed them all morning. Curiosity doubtless, allied with a lively anticipation of a meal! Our engines were started, and the little boat parted from us. That minny of a ship, bound for New York with two audacious Americans in the stern, now appearing on the crest of a wave, and then disappearing totally in the trough of the sea, plainly followed by the curious man-eating shark, was the most thrilling and sublime sight it has ever been our lot to behold in many voyages across the Atlantic.

And now we draw near to the English coast, and at last see the dim dark line of land stretched like a band across the eastern horizon, and catch the best vision of the white surf as it leaps back from the cliffs. We sweep by the Pentland hills, among which William Penn planted his residence on returning from Pennsylvania, and steam along the fair Isle of Wight until the lights of Southampton glimmered in the distance, and weigh anchor, with thankful hearts in the broad harbor.

—Augustus Schwab, the leader of the European fugitive communists in New York, and his crowd who were so hilarious over the murder of the Czar, deny that they have any complicity with or sympathy for the man who attempted to murder President Garfield. But at the same time Schwab, in an interview with a reporter last week, expressed himself in a way by no means assuring to the public, and which shows the necessity for keeping a watchful eye upon himself and those whom he represents. He said: "Now young man, I have no time to talk with you; don't come bothering me. Grant has intimated that we Nihilist, Communists, and Socialists are responsible for Guiteau's work. Grant is a fool, Grant is a liar, Grant is corrupt. Grant wants to bolster himself up, but he had better be careful how he proceeds. He should thank God that no Guiteau ever crossed his path! People then wouldn't have wondered as much as they do now. And he had better not forget that no day is ever too late for Nemesis." Schwab averred that the shooting of President Garfield was no surprise to him. "It is," he said, with emphasis and an exhibition of some satisfaction, "the direct result of the corrupt politics of the country. Nothing else could be expected." Schwab, however, was willing to confess that had the "vengeance" been for him to plan, James A. Garfield would not have been the victim. The demise of Jay Gould and William Vanderbilt is the hope dearest to his soul.—Presbyterian Banner.

—A letter was lately received from Germany addressed to "Herr Garfield, Union's President, Washington, Virginia." It went to Washington, Rappahannock County, Va., and the postmaster there kept it three weeks, advised it, marked it "not known," and sent it to the Dead Letter Office.

NEWS FROM THE CHURCHES.

Southern Presbyterian.

Rev. Dr. Leyburn, of Baltimore, has gone to Saratoga.

Broadway Church, Lexington Presbytery.—The pastor of this church (Rev. A. H. Price) and the congregation have united in a request to the Presbytery to dissolve the pastoral connection now existing between them.

Rev. C. R. Vaughan, D. D., was, on the 15th inst., received by Lexington Presbytery from the Presbytery of Roanoke, and installed pastor of the New Providence church.

Rev. Alfred Jones, late of Old St. church, Petersburg, Va., has been invited to take pastoral charge of the churches of Fairfield and Timberridge in Lexington Presbytery.

Samuel Davies Church, Hanover County, Va.—On Saturday night, June 9th, services preparatory to the communion were held in the Bethlehem church of this group. The congregation was large and attentive. The pastor, Rev. Mr. Howison, preached on 2 Cor. iv. 18. On Sunday the 10th, a still larger congregation attended the communion services. The pastor was aided by Rev. F. B. Converse, of Louisville, Ky. The sermon was on 1 Cor. x. 16. Five persons were added to the church, one, a lady, by transfer from a church in Alabama, and four young men on examination. Others in these congregations are inquiring concerning the way of life.

Presbytery of Montgomery.—The ordination and installation of Licentiate W. H. Ochiltree, at New River church, did not take place on the first Sabbath in July as ordered by Presbytery. Rev. D. Blain and Rev. S. R. Preston were present but could not proceed for the want of another ministerial member to complete the commission. After a sermon by Mr. Preston, the sacrament of the Lord's Supper was administered; and there was another sermon at night. The ordination and installation are postponed to the fifth Sabbath in July, the 31st, at 11 A. M. P. B. P.

A *pro re nata* meeting of the Presbytery of Atlanta, Ga., was held in the First church, Atlanta, July 13th, at 10 o'clock, A. M. Rev. J. F. McClelland, licentiate, having received a call to become pastor of Stone Mountain church, was examined and ordained to the full work of the ministry.

Christiansburg (Va.) church has lately enjoyed a visit from two of its old pastors, the Rev. Dr. T. W. Hooper, of Selma, Ala., and the Rev. Dr. T. D. Witherspoon, of Petersburg, Va. Dr. Hooper is taking a month of needed rest with his family who are summering here. Dr. Witherspoon is seeking restored health in our pure air, and what is better, is finding it. Dr. Hooper assisted Rev. D. Blain, the present pastor, at the sacramental services on the second Sabbath of this month. It was with much pleasure and profit that his old flock received the Word at his mouth once more. The Sabbath's services were particularly solemn and delightful. The congregation was large, attentive, and serious. There were four additions to the church—all on profession of faith. B.

Presbyterian Church Organized at Roncoverte.—Pursuant to a resolution adopted at the last meeting of the Greenbrier Presbytery, held at Malden, appointing Rev. Dr. M. L. Lacy and Rev. W. F. Wilhelm and the Session of the Lewisburg Presbytery church to organize a Presbyterian church at Roncoverte, this work was consummated on Sunday the 3rd inst., by the election of the following officers, viz: Elders, Pierce Sydenstricker and D. W. Weaver. Deacons, John Coffman, E. L. Kramer, Quinn Morton and W. W. Brackman. The church begins with a membership numbering twenty-three.—Greenbrier Independent.

The New Presbyterian church at Williamson's is almost completed. It will cost about \$1,200, and an organization will shortly be effected there with about twenty members. There is a good Sunday School of fifty or sixty scholars, and Rev. E. W. McCorkle is supplying the pulpit.

It will be remembered that an appeal was made last winter, in the columns of this paper, for aid to build this church.

Gadsden, Ala.—Sunday, 3rd inst., was our regular communion. Two accessions, one by profession of faith and one by letter. Yesterday (Sunday 10th), we ordained and installed another deacon, Mr. Webb Hedleston. We have now five elders and three deacons. Gadsden is growing very rapidly. Prospects for Presbyterianism are good. Up to the spring of 1880 this church was supplied by the evangelist of Presbytery, on one Sunday per month. Now it has a regular pastor employing him for three-fourths of his time. Yours fraternally, J. D. McLEAN.

Rev. Jno. T. McBryde, who a few months since removed from South Carolina to Henderson, Texas, writes us in a private note: "We are much encouraged here. Where permitted to receive five members at our communion on last Sunday, making ten since I arrived in April last. We have bought a new organ, and are now happy with money to paint the church and put it in order. This money is a voluntary contribution, and not the result of hot suppers."—St. Louis Presbyterian.

Rev. J. W. Flinn, pastor of the Memorial church, left the city, with his family, on a summer's visit to the mountains of North Carolina. During the month of August his pulpit is to be supplied by Rev. H. W. Flinn, of Okalona, Miss.—Southern Presbyterian.

Rev. S. F. Tenney, of Crockett, Texas, writes: "Since writing you last, five other members have been added to our church by profession, as the result of the recent revival in our community."—*Ib.*

At his own request, the pastoral relation between Rev. J. D. Burkhead and the First Presbyterian church of Paris, Texas, was dissolved on June 30th by the Presbytery of Paris, in *pro re nata* session.—*Ib.*

We find in the Nashville American an address delivered before the Montgomery Bell Academy, at the laying of the corner stone of their new building. The address was delivered by Rev. T. A. Hoyt, D. D. It is an able argument for the Grammar School, as an essential factor in a thorough system of education, occupying, as it does, a position midway between the primary school and the University.—*Ib.*

Rev. W. W. Downey, who has been sojourning in this city for several months, left to take charge of the First Presbyterian church, Raleigh, N. C., during the absence of the pastor, Rev. J. S. Watkins.—Martinsburg Statesman.

Westminster College in Pennsylvania has conferred the degree of D. D. on the Rev. Robert Lathan of Yorkville, S. C.

Licentiate W. G. Neville writes us: "Last Sabbath was our communion day at Cokesbury. I was assisted on Saturday and Sunday by Rev. W. F. Pearson and Prof. J. R. Riley. Two persons were added to the church. We have recently organized a flourishing Sunday school, which numbers many more than any of us expected. We have just bought a handsome organ; and are making efforts to furnish our church in other respects. We feel greatly encouraged."—Southern Presbyterian.

The Rev. Donald McQueen, pastor of the church at Milledgeville, Ga., writes us that "at our communion yesterday, July 3d, ten were received on profession of faith. At our communion in May, thirteen were received; twelve by profession and one by letter—thus making twenty three at the two seasons. Our congregation yesterday was large and attentive and our communion more than ordinarily solemn and interesting. Those who have given themselves to the Saviour, are, for the most part, just blooming into manhood and womanhood."—*Ib.*

Greenville, Ky.—Rev. Charles Hill, assisted by Dr. J. W. Hoyte, held a meeting of two weeks, closing the last Sunday of June.—Twenty were added to our church, two to the Methodist and one to the Church of the Disciples. Dr. Hoyte did the preaching.—Christ. Observer.

Rev. Dr. Lyon, late of Oxford, Miss., is in Murfreesboro, Tenn. His address will be there for the present.—*Ib.*

Taylorville.—It is understood that Rev. G. C. Raley declines the call to this church.—*Ib.*

Rev. J. S. Park.—At a called meeting of the Presbytery of Memphis, held in the First church, Memphis, July 5, the pastoral relation of Rev. John S. Park and Bolivar church was dissolved, at the request of Rev. Mr. Park (the church concurring); and he was dismissed to unite with the Presbytery of East Alabama. The Presbytery regrets to part with a brother, with whom we have labored so long and so pleasantly as with him. His future field of labor and his post office address will be Pensacola.—*Ib.*

Hamilton—First Church of Ohio County.—Our church has enjoyed a most precious visitation of God's Spirit among us. In the providence of God, Mr. J. H. Hopper, missionary of the American Sunday School Union, came here in the prosecution of his noble work. The Lord followed his work in a most remarkable manner. He talked plainly and earnestly to both saint and sinner for twelve days, having two services each day; and as the result twenty souls, we have every reason to believe, were truly converted. A number of persons belonging to other churches in this place who had backslidden and were living far from God, and whose lives had not been that of the true Christian, made confession of their sins, had the joy of salvation restored, and renewed their covenant vows. The meeting was a most solemn one and free from any undue excitement; Christians were strengthened and advanced wonderfully. We do not know when a meeting reached out among all classes to their joy and comfort as this one has done. Of those who made profession of faith in Jesus Christ, fourteen presented themselves to the session for membership; the others will, no doubt, unite with other branches of the Church. Several persons who formerly belonged to the Presbyterian and other churches, sought a connection with this church. On the whole, the people in this community have been greatly benefited by the meeting. To God be all the praise.—Christian Observer.

Northern Presbyterian.
The Interior says that the Eighth Presbyterian church, Chicago, Dr. Worrall's, received twenty-eight new members on Sabbath, July 3rd, the fruits of a blessed outpouring of the Spirit. Others are expected to come in.

The Presbyterian Banner is quite sure that "a heavy pressure will be brought to bear upon Rev. John Hall, D. D., to induce him to become Chancellor of the University of New York, as successor to Rev. Howard Crosby, D. D.

The Rev. R. W. Patterson, D. D., who for eight years past has been Professor of Apologetics in the Chicago Seminary, and who has so long been known as a leader of church life and work in the north west, has resigned his chair in that institution, and has been appointed a prominent lecturer in the same department at Lane.

Twenty-five persons, mostly adults, were received into the Olivet Presbyterian church, Twenty second and Mount Vernon, Philadelphia, Rev. L. Y. Graham pastor, on Sabbath, June 26th. The church will be open all summer, and strangers will always find a welcome.

How the New York Presbyterian Pastors Spend the Summer.—Dr. John Hall goes to Europe; Dr. L. D. Bevan is expected to return soon from Europe and occupy his pulpit; Dr. C. H. Parkhurst expects to spend some weeks in the White Mountains; Dr. Howard Crosby will take a flying trip to the Rocky Mountains; Dr. E. N. White goes to Sudbury; the Rev. S. B. Rossiter, to Block Island; Dr. S. D. Burchard, to Saratoga; Dr. J. D. Wilson, to Pennsylvania; and the Rev. F. H. Marling will travel in the country. Of the Seminary Professors, Dr. Briggs will spend some time at Lake Mohonk, as will also Dr. Schaff; Dr. Hitchcock goes to Fall River, Mass.; Dr. Prentiss, to Dorset, Vt.; Dr. Shedd, to his place up the Hudson.—Associate Reformed Presbyterian.

The Religious Awakening in Indianapolis.—The remarkable revival that has visited our city is now drawing to a close, and the pastors are now busily engaged in gathering up the results. The cessation of these special efforts, however, will only be during the heated term. The work will be taken up, it is hoped, more vigorously than ever in the fall. About two thousand persons have professed conversion, most of whom have united with one or other of the churches. The Roberts Park M. E. church, where the Evangelist Harrison held services for thirteen successive weeks, has secured the largest accession to its membership. About 400 have united with this church. The four Baptist churches secured about 150, the First church, Rev. H. C. Mobie, pastor, securing the largest accession.

Most satisfactory results have followed the work amongst the Presbyterian churches. Here the work was conducted entirely by the pastors, first as a union service, then by the different pastors in their own churches. The accessions to the Presbyterian churches will reach 500 or more. The Second church, Rev. Wm. A. B. Bartlett, D. D., pastor, secured the largest addition, 147. The membership of this church now numbers 748, and is the strongest of the Presbyterian faith in the city or State. Its contributions for all purposes now reach an average of about \$10,000 per year. The Memorial church, Rev. Dr. Edson, pastor, secured the next largest number, 89. This church is very favorably located, and has grown rapidly since its organization in 1873. Its membership is now 437. The First church, Rev. Myron W. Reed, pastor, received 43; the Twelfth, Rev. C. C. Herriott, pastor, 40; the Third, Rev. H. M. Morey, pastor, 36; the Seventh, Rev. J. B. Logan, pastor, 30; the Eighth, Rev. J. H. Sammis, pastor, 25; the Fourth, Rev. A. H. Carrier, pastor, 23; the Fifth, Rev. J. R. Mitchell, pastor, 15; North Indianapolis Mission, 30; the Sixth church, Rev. C. M. Livingston, pastor, has had no public reception yet, but there will be a considerable addition to this church. "This was the Lord's doing, and it is marvellous in our eyes."—Mark xii. 11. Presbyterian Banner.

—PANISLAMISM.—The Paris *Liberte* has arrested the attention of France by the following article:—"In the Mussulman world at the present moment a vast and profound movement is going on with Constantinople for its centre and religious fanaticism for its impelling force. All Islam is aroused, and if appearances are to be trusted, a breath of holy war is exciting the sectaries of the Koran against the sons of the Gospel. The Turks, feeling themselves lost, are the movers of the plot. France is at the present moment the special object of it, but all the powers in direct contact with Mohammedan populations are equally menaced. On the day in which Panislamism shall attempt a supreme revenge against triumphant Christianity it will not be in Algeria only, to be avenged on France, but also in India against England, and in Europe against Russia and Austria that it will endeavor to light up afresh the hatred of believers against infidels, which has lasted for centuries, and to revive the old conflict between the East and the West. Turkey indulges in no illusion as to the fate that awaits her. By degrees she sees herself dispossessed of all her European provinces. Servia, Montenegro, Roumania, Bulgaria, Bosnia, and Herzegovina have successively escaped from her authority. She has been forced to give up Cyprus to England and Thessaly to Greece. Tomorrow Roumelia and Albania will endeavor to recover their freedom. What will soon remain of the great empire she valiantly conquered in Europe and preserved for 500 years? War and diplomacy are combining to lessen and divide her so as to drive the Turks beyond the Bosphorus. They understand that and feel a rage which their traditional fatalism is now powerless to subdue. Letters from Constantinople reveal the ardor of those sentiments. The Commander of the Believers is called on by the chiefs of the faith to unfold the flag of the Prophet against the Gaur. Under such conditions the smallest symptoms should not pass unnoticed, and to neglect them would be a grave fault. Algeria, and with that country all the Barbary States, are agitated by preachers of the holy war."—N. Y. Herald.

—The temperance work which has been so actively carried on in Georgia for several months past culminated in the assembling of a state convention at Atlanta last week, at which one hundred counties were represented. Judge W. H. Underwood, of Rome, was elected president. It was resolved to ask the legislature, which convened on Wednesday, to pass a prohibitory act.

—A Texas farmer invested \$150 in a 10 acre grove of 2,000 black walnut trees ten years ago, and the nuts bring him \$1,000 a year now. In another ten years he expects the grove to be worth \$50,000.

Central Presbyterian.

WEDNESDAY, July 20, 1881.

Our Contributors.

Theistic Evolution.

BY REV. T. A. HOYT, D. D., NASHVILLE, TENN.
No. 2.

While we decline to adopt the newest fashion of science, called "Evolution"—because of its novelty and because of its grossness—it is curious to notice the transformation it undergoes in the hands of a Christian scientist. At the touch of his magic wand, this paramour of materialism is converted into the chaste handmaid of religion; at least, so Dr. Le Conte proclaims her; and he wonders greatly that all Christians do not receive her at his hands, as a fair and spotless virgin.

He denies that evolution carries with it the implication of materialism; yet he admits that the whole contest seems to be carried on by both parties—scientists and Christians—under this supposition. He says: "For one who looks at the subject from a more rational point of view, it is impossible to contemplate this condition of things without impatience. For such an one it is hard to say which most to wonder at and regret—the sublime assurance of the materialists in assuming the identity of evolution and materialism as a self-evident proposition, and thus claiming for the latter all the prestige of scientific truth, or the incredible folly of the friends of religion in accepting the identification."

Perhaps Dr. Le Conte would have more patience with his fellow Christians, if he would consider that most Christians are not scientists, that they have heard very little of evolution except from the materialists, that most Christian scientists reject the theory, and that he himself reluctantly and recently embraced it.

Having, however, received evolution as the true theory of the origin of organic forms, he proceeds thus to explain and illustrate it: "There are three, and only three, possible theories of the origin of species, as there are of the origin of the individual. In regard to the individual the piously-trained child probably imagines that he was made directly, much as the sculptor makes his clay model. The untrained child probably thinks he was not made at all: he simply grew. While most mature persons hold what they believe to be a more rational theory—viz., that we, each one of us, were made by a slow process of evolution. So also in the matter of the origin of species there are corresponding three, and only three, possible theories. 1. Some (Christians generally) believe that the first individuals of a species were made much as the piously-trained child imagines all individuals are made—i. e., directly, miraculously, or without natural process. 2. Others (materialists) imagine that species were not made at all; they grew; they were evolved. 3. Still others (theistic evolutionists) believe that species, like individuals, were made by a process of evolution." *Princeton Review* for March, p. 158.

Dr. Le Conte attempts to discriminate between these three views in this manner: "The first asserts the making, but denies any natural process; the second asserts the natural process, but denies any making; the third asserts making by a natural process." He then boldly affirms the last to be "the only truly rational and philosophical view." He claims that, "it transcends and explains the differences of the other two; it combines and reconciles them by showing that each is true in what it asserts, and wrong in what it denies."

Now, I submit that the second and third theories do not differ in themselves, but only in the hypotheses which underlie them. They are identical in asserting the origin of species by evolution, the difference being in the explanations given of the one process of evolution: one attributes it to a material cause exclusively; another includes also a spiritual force. But the introduction of a *deus ex machina* does not alter the theory of the process by which species are formed. Dr. Le Conte is too good a man to exclude the Deity from any of His works, but he has allowed himself to accept a theory of the universe, which, according to its original and most eminent expounders, dispenses with the agency and the very existence of God. Dr. Le Conte endeavors to supplement this materialistic theory with the hypothesis of spirit, and this atheistic theory with the hypothesis of Deity; but this is not a

"scientific induction," it is only one of those "philosophical inferences" which, as we have seen, he so much disregards. He admits this, when he says, (p. 161), that "the idea of a First Cause is not derived from without by observation," (i. e., Science) "but wholly from within through consciousness," (i. e., Philosophy).

It is well for us to look the issue fairly in the face; if the long quotation made above mean anything, it means that the human species was not directly made, but slowly evolved: In other words, that Adam was not immediately and miraculously created, but was the product of a long and complicated process of evolution, which had extended through all ranks and orders of material existence, from the lowest inorganic, to the highest forms of animal life. Whether this theory is consistent with Scripture, and whether there be in it room for the origin of spirit on any other supposition than that of its evolution from matter, we hope Dr. Le Conte will make plain to his Christian, but unscientific readers.

We quoted in the former paper the boastful assertion of our author: "That a theistic evolution is not only the highest and truest, but is also the most religious philosophy"; by a theistic evolution, he means the theory of evolution which he holds. It was fair to presume that a clear light would be shed on many great questions of philosophy and religion. But when he comes to address himself to the task, he reduces its dimensions in this surprising manner: "The fact is, there is not a single philosophical question connected with our highest and dearest religious and spiritual interests that is fundamentally affected, or even put in any new light, by the theory of evolution." He then proceeds to "take up, successively several such important questions in order to prove this assertion."

Let us glance at this extraordinary performance in which our Christian scientist strives courageously to wrest evolution from the hands of the agnostics, and by means of it to hew a pathway through their opposing ranks, for science to form a junction with philosophy and religion. The aim is a noble one; science, which the materialists have tainted with treason against God and man, is now to become the handmaid of humanity, and a priestess at the altar of Deity.

He thus indicates the influence of the theory of evolution on the idea of a first cause: The notion of causation is a primary law of consciousness, and therefore ineradicable and certain; reflection carries us upward to the idea of one personal will—the First Cause of all things. Science, which did not originate, may sometimes obscure, but cannot destroy this idea. Evolution, which was supposed by many to have destroyed it forever, has only temporarily obscured it in the minds of the unreflecting, by the supposed identity of evolution with materialism; but from this temporary eclipse, he predicts, it will emerge with even greater splendor. It has not yet so emerged, and by the authors of the theory of evolution, Dr. Le Conte's fellow scientists, whom he will hardly call the unreflecting, the idea of a personal and infinite First Cause is ridiculed and denounced. But he confidently expects that only in the doctrine of universal evolution will we rise to a just conception of the First Cause. "For," he reasons, "all the effects known to us in nature are finite; therefore, a cause, a personal will, which only determines these effects separately, by successive acts, must also be finite like ourselves. But a will, which by one eternal act determines the evolution and sustentation of an infinite cosmos must itself be infinite." Does our author really intend to say that "all the effects known to us in nature are finite" and that it is by adding these finite effects together that we reach the idea of the infinite? Will a number of finites make the infinite? Does not the word of God declare, and that word is of authority with him as well as with us, that His eternal power and Godhead have been known by the things that are made, through all the ages, even from the creation of the world, to those who looked at them without the help of evolution?

From cause, Dr. Le Conte proceeds to design: as cause implies will, so design supposes intelligence—a personal will and a personal intelligence. "It is this latter idea, which has been most persistently attacked," by the evolutionists. "The materialists insist that the idea of the personality of Deity, and especially the argument from design, has been shaken more and more in proportion as the phenomena of the universe are reduced to law; that its last stronghold has been

the origin of species by direct miraculous creation, and that this last stronghold has been stormed by evolution. It has become the fashion, therefore, for materialists to ridicule the idea of design as a carpenter's theory of the universe no longer tenable in the light of modern science—as an expiring and almost vanished superstition." This is called by him, "unphilosophical," but not unscientific: the science is right, but the philosophy is wrong. "The argument from design is untouched and must ever remain untouched by the theory of evolution. The design remains ever the same, but our conception of the Designer is infinitely exalted—the basis of natural religion remains, but the character of our natural religion is infinitely ennobled."

It seems to be a late day for the revelation of a new form of material religion. The vice of this reasoning both from design and cause is, that it presumes one act of the divine will, from which everything progresses eternally without further volition or intervention on His part. It is not easy to distinguish it from the ancient Epicurean theory of the world, which withdrew God from all further connexion with the works of His hands. This remote conception of the Almighty may appear to be very sublime to an exalted scientist, but it will not satisfy the desires of the humble soul, and it is not consonant with Scripture which tells us that He is not far from each one of us, for in Him we live and move and have our being.

We have not space to follow our brother through the remaining topics—Immortality and Miracles. We wish we had, for here too this attempted reconciliation between evolution and religion breaks down. The remarks on the miraculous are specially offensive to us, in which he describes the successive defeats of the friends of religion. The several battle-fields, more famous than Marathon or Waterloo, are enumerated—first the battle-ground of the heliocentric theory of the universe, next that of the universal law of gravitation, then of the antiquity of the earth, then of the antiquity of man; and now he tells us the Church is in its "poor last ditch," which "must be abandoned in its turn." He adds: "The sooner it is done the better for the cause of true religion." It will be time enough when evolution shall be as well established as gravitation or the Copernican system. Of the Christian character, scientific attainments, and thorough sincerity of Dr. Le Conte there is no question. Hence, while criticizing his reasoning, and unwilling, perhaps through ignorance, to accept his theory of evolution, it is yet comforting to hear him say in conclusion—"There should be no longer any doubt that the truth or error, the acceptance or rejection of evolution, cannot affect any fundamental question of religious belief"—although we are not prepared to go with him in the further remark—"Its acceptance, indeed," destroys our lower, anthropomorphic notions of Deity and his modes of working, but this only compels us to form higher and juster conceptions. Thus its effect, like that of all science and all knowledge, is only to purify and ennoble our religious faith.

Such effects have not appeared very widely as yet: with the exception of Dr. Le Conte and a few others, Christians are not evolutionists, and evolutionists are not Christians.

There can be no doubt, as the Reviewer admits, that at present the two, Christianity and Evolution, stand opposed to one another. As then we must choose between them we will adhere to Christianity, for Evolution may soon pass away, but the word of the Lord abideth forever.

LORD JESUS, COME QUICKLY!—David Livingston used to say, that the day would come when men of wealth would take more pleasure, and think it more honor, to support whole stations of missionaries than in spending it on "hounds and horses." Was he visionary, or had he simply the open vision of those whom God makes seers? The evangelization of the world in twenty years is as feasible as the Suez Canal or the Mt. Cenis Tunnel. There are six hundred millions of the unevangelized to one hundred millions of Protestants. If every one of the latter could be depended on to reach six new souls with the gospel in twenty years, the work would be done. But say that ten millions, or one in ten, only shall be found to undertake it. It would need merely, that each shall in some way bring the gospel into contact with three souls, each year! Of course, both men and means must be multiplied. We must have ten thousand more missionaries; but that would be but one in every thousand of the ten million, and five dollars from each would furnish fifty millions annually for the work!

Christian Intelligencer.

For the Central Presbyterian.
Rome, and "Conscientious Criticism."

OLD POINT, VA., July 2d, '81.

Messrs. Editors,—The *Philadelphia Times* is, as you know, one of the ablest and most admirably conducted journals of this country. It is not often that the credulity of its editors is imposed upon, or that their judgment is at fault in reference to the accuracy and trustworthiness of the writers to whom they give prominence in their columns. You may judge of my surprise, therefore, when I found in their weekly issue of May 28th, an article occupying nearly two columns of the paper, introduced in the grandest style, with most pronounced and conspicuous headlines, as "Conscientious Criticism," "Good-humored Criticism," "Doctrinal Corrections," "Interesting Points," etc., purporting to be "a Catholic clergyman's views" of the changes made by the revisers in "the Protestant Testament."

From the opening sentence, it appears that the editors of the *Times* were anxious to "get an expression from the highest Catholic authority" as to the merits of the "Revised Version." A special reporter therefore interviewed "the Very Rev. James Corcoran, D. D., Professor of Scripture in St. Charles Seminary," who is, in the judgment of the *Times*, "admittedly the most learned theologian of the Roman Catholic Church in America." The result of the interview is given in a number of quotations of passages from the two versions with the criticisms of the august theologian.

A careful perusal of the article leaves one in some doubt whether the critic was in earnest or was only making sport of the *Times* and its reporter. It seems incredible that one bearing the reputation of being "the most learned theologian," etc., should stumble into as many inaccuracies and errors as are found in this article; and inasmuch as the reporter represents him as constantly breaking forth with a "soft ha, ha, ha! a very pleasant laugh, which often garnishes his conversation," it looks a little as if the "venerable scholar" was having his own fun at the reporter's expense. At all events the *Times* has served up to its readers under the head of "Conscientious Criticism" a mass of ludicrous and absurd charges against the former revisers of tampering with the sacred text for the purpose of supporting Protestant errors, or antagonizing Roman Catholic doctrines and rites.

Although, therefore, I have closed my series of letters on Romanism, and they are now rapidly passing through the press in book form, you will allow me the liberty of a postscript, just to notice a few of the blunders (if they are not practical jokes) of this eminent clergyman. I confine myself, for want of space, to those criticisms which concern vital points between Protestants and Romanists.

The first of these has reference to the substitution of the word *bishops* for the word *overseers* in the revised Version, Acts xx: 28. Take heed to yourselves and to all the flock over which the Holy Ghost hath made you overseers (Revised Version, bishops). Upon this Dr. Corcoran descends in the following marvelous manner: "King James had especially forbidden his translators to use the term 'overseer' for 'bishop'; but in this special passage by way of concession to the Puritan element in the Church they slipped in the word 'overseers.' I am glad it has been corrected by the revisers." Now the directions given by King James were to follow as closely as possible what was called the Bishops' Bible, and in that Bible the word used is "overseers," so that the revisers, so far from disobeying the king in their translation, were keeping closely to his instructions. They did not have to "slip in" the word. They found it right before them in the version they were ordered to follow. But the most amusing part of this comment is the statement that the word *overseers* was used "by way of concession to the Puritan element in the Church." There were no Puritans in the body of translators. There was no disposition to make any concession to them, and if there had been, the way to please them would have been to use the word *bishops* as the revisers have done; for Dr. Corcoran will soon know, if he does not now, that the severest blow to Roman hierarchy, and High-Church Episcopacy that has been given in this generation, is that involved in the substitution of the word *bishops* for the word *overseers*, showing as it does that the ablest biblical expositors even of the Episcopal Church are compelled to admit that the same men who in verse 17 of the same chapter are called *presbyters* or *elders*, are in this 28th verse called *bishops*, and that there was in the days of the apostles no such distinction between bishops and presbyters as that now held in the Roman Catholic and other hierarchical Churches.

Then after one or two trivial criticisms, Dr. Corcoran calls the reporter's attention to the substitution of the word *or* for the word *and* in 1 Cor. ii: 27, "Wherefore whosoever shall eat this bread and drink this cup unworthily," etc. And in his "conscientious criticism" of this passage he says, speaking of the King James' translators: "They mistranslated, purposely I have no doubt, the Greek word 'e' which means 'or.' They translated it 'and,' and depended upon that passage to uphold their claim that men must both eat and drink of the body and blood of our Lord. The Catholic Church teaches the contrary, that

one kind is quite sufficient and we only give the bread to the laity." Being away from home, I have not the means of determining precisely how the reading *and* was introduced into the King James' Version instead of *or*, but that it was not for the reason given by Dr. Corcoran is evident from the fact that there was no necessity for such dishonesty on the part of the translators when there were so many passages in the same connection, so overwhelmingly in favor of the Protestant doctrine of the sacrament. Dr. Corcoran shows his ignorance when he says that our translators "depended on that passage to uphold their claim that men must both eat and drink of the body and blood of our Lord." The passages that Protestants depend upon to uphold their claim, are not a whit altered or weakened in the revision—but read, after the latest and most impartial criticism, as follows, Matt. xxvi: 27, (Revised Version), And he took a cup and gave thanks and gave to them saying, "Drink ye ALL of it." Mark xiv: 23, "And he took a cup, and when he had given thanks he gave to them, and they ALL drank of it." 1 Cor. xi: 26, "For as often as ye eat this bread and DRINK the cup ye proclaim the Lord's death till he come." Same chapter, verse 28, "But let a man prove himself, and so let him eat of that bread and DRINK of the cup, for he that eateth and DRINKETH," etc. The Roman Catholic Church will find the Revised Version as fatally opposed to its half-sacrament as the King James'. It will seek in vain either in the original-Scriptures, or in any honest translation, for any support to its cruel practice of withholding the cup from the laity.

Another passage commented on by Dr. Corcoran is Acts xvii: 23, where Paul is made in the authorized version to say to the Athenians in the Areopagus, "For as I passed by and beheld your devotions, I found an altar with this inscription: 'To the Unknown God,'" and which the Revisers have corrected so as to read, "For as I passed along and observed the objects of your worship, I found also an altar with this inscription: 'To an unknown God.'" Here the learned Dr. says that the revised version is correct and then absurdly charges the King James translators with rendering "your devotions," rather than "objects of your worship," as "a slap at Catholic devotions," "to make out that we (Catholics) are no better than heathen," etc. Now if the King James' revisers had intended to make a slap at Roman Catholic practice, they would have written "objects of your worship," as the revisers have done, and not "devotions" as they did. Paul, if he were here now, could pass by any one of our Protestant churches and see our "devotions"; for we have them, devotions of prayer, praise, almsgivings, &c., but he could not say "I observed the objects of your worship," for Protestants have only one object of worship, and that an invisible One in the Highest Heavens, though spiritually present in every worshipping assembly; but if Paul should pass by any Roman Catholic church, he could use exactly the words of the revised version, and say, "I observed the objects of your worship." The objects of worship of the Romanist are material, visible, manifold—cruces, wafers, Madonnas, &c., without end, and doubtless these "objects of worship," would seem as heathenish to Paul as those in the Areopagus. No honest version of the Scriptures will fail to cry out against this creature-worship of the Roman Catholic Church. Rome may strike, as she has done, from the Decalogue that commandment which forbids the making and worshipping of images—but the Bible will still cry out through all its versions with holy horror at their sacrilegious worship of images,—"Thou shalt worship the Lord thy God, and Him only shalt thou serve."

What I have said above equally applies to his next criticism, that in Rom. xi: 4, where instead of "the image of Baal" the revisers read "Baal" simply, and where the critic says "the words 'the image of' are a pure gratuitous corruption, made with a purpose of throwing ridicule on our pictures of saints." He is evidently very sensitive about his image worship, verifying the old adage, "a guilty conscience needs no accuser." Look at your Bibles and you will see that the King James translators introduced the words *the image of*, in italics, to show that they were not in the original and thus avoid all misconception—so that there was no "corruption" whatever, and his charge of a "pure gratuitous corruption," is a fling at the memory of great and good men now dead, unworthy of a scholar not to say a Christian. It was, as Dr. Corcoran knows, the *image* of Baal to which the apostate Israelites bowed the knee in the days of Elijah. The translators simply expressed that well known fact. They had no "purpose of throwing ridicule on Roman Catholic pictures of saints." The worship of saints is something not to be ridiculed, but to be wept over as a grievous sin against God, and against the saints to whom it is rendered, and who would rebuke those prostrating themselves before them now, if their voice could be heard, as one of them rebuked the apostle John, saying, "See thou do it not, * * * worship God."

One other criticism ends the list. It is upon the omission, by the revisers, of the word *unknown* before the word *tongue* in several places in the 14th chapter of 1st Corinthians. Dr. Corcoran thinks that the introduction of the word *unknown* in King James' version was "a slap at our (the Roman Catholic) Latin Mass, pur-

posely and falsely made." On the contrary the word *unknown* was introduced simply to express to an English reader the idea which, as Dr. Corcoran will admit, was in the mind of the inspired apostle when he wrote his epistle, viz: the speaking in a tongue with which the hearers were not familiar. There would be no sense in any other meaning. I doubt very much the wisdom of the revisers in omitting the word *unknown*; but whether omitted or not, the testimony against the use in public worship of a language which the hearers cannot understand is conclusive. There is "a slap at the Latin Mass," but it is not given either by the translators or the revisers—but by the authority of the Holy Spirit speaking through the inspired lips of the apostle Paul, and forbidding of worship in Latin, or any other language which the hearers do not understand.

The *Philadelphia Times* could be doing better things than publishing such aspersions upon the honesty and fidelity of the noble men who made King James' version; especially when these aspersions are made by one who tells the reporter that "he had scarcely had time to glance at the cover of the Revised Protestant Testament much less to critically examine its contents."

T. D. WITHERSPOON.

For the Central Presbyterian.

Choosing a Church.

When young people begin to experience some interest in religious exercises, it is sometimes observed that they manifest great indecision in the matter of choice between different denominations. It is discreditable to parents that so many of our youth are found unsettled on such a question. Not unfrequently a whole family is divided among several churches, and there is little concert, or sympathy, or spiritual communion, between father and mother, brothers and sisters, and even husbands and wives.

One great cause of this fluctuation, and these separations, is the low estimate placed by some professors of religion upon church doctrines and principles. They look at the subject in a cold, ignorant, superficial way, and come to regard such questions as matters of mere personal taste. Hence young people under these influences survey the different denominations as objects of a perfectly free choice, and never think of inquiring whether God and the Bible has anything to do with it. Under these circumstances, the slightest impression of influence, association, or suggestion will suffice to determine the selection. The common plea is, "I like such or such a church, and think I will connect myself with it." The young clerk or mechanic chooses a church where his most intimate associates attend. The young aspirant to social elevation chooses another in which he hopes to rise above his present level. But to a sober, intelligent, and spiritual mind, such conduct must appear extremely frivolous and devoid of principle.

Observation teaches us that the youth of this class are especially liable to be entrapped by high-church pretensions. This is the very material that swells the ranks of exclusive denominations. It is the unwary fly that falls into the meshes of the insidious spider. To such ill-informed and unsuspecting people, the argument of the proselyter is overwhelming. "You acknowledge us; we do not acknowledge you; the safest course is to come over to our side." In this way the Romish whale is constantly swallowing vast numbers of the little fish that come in its way. In this way the Episcopal and Baptist denominations acquire large accessions from our ranks.

The remedy is obvious—more attention to family training—more cultivation of religious intelligence—more emphasis upon religious principle—more faithful inculcation of distinctive doctrine. Presbyterians should not be bigoted and exclusive. On the other hand, Presbyterians should not manifest indifference. We claim for our Church a more complete scriptural doctrine, a more apostolic system of church government, and a mode of worship more nearly conformed to primitive usage than other evangelical denominations can show. If these claims are well-founded, a man or woman of intelligence and character will not lightly abandon them.

This custom, of choosing a church, must be discountenanced. There is but one true church, and no denomination is that church. As to what particular division we shall associate with, that is a question for conscience enlightened by the word and spirit of God. It should be settled on principle, not by convenience or accident, and due regard ought to be paid to family precedents. Abraham is expected "to order his household after him."

J. A. W.

The Certainty of the Gospel.

The firmest thing in the universe is that cross on which the world's Redeemer was crucified. Though shadows and gloom gathered around that scene of suffering, yet the suffering has passed, and all gloom and darkness have passed with it, and higher and brighter than the sun shines forth the transfigured face of our ascended Lord. No eclipse will ever shadow this effulgent truth—"Whoever believeth in Me shall have eternal life, and I will raise him up at the last day." We come to-day unto the cross of Christ, and lay our hands on His eternal strength. Thousands before us have done it, and found rest. Tremulous age

has trusted here, and lost its weakness. Patience has resorted here, and found its confidence. Suffering has fled for help, and discovered its strength. Ten thousand times ten thousand, and thousands of thousands, when passing through the prostration and mystery of death, have turned an eye and put forth a hand to the cross of Him who was lifted up to draw all men unto Him, and smiles of confidence have driven away the shadows of the grave. Come to-day and lay your hand upon the cross and say, "I know whom I have believed, and that He is able to keep that I have committed unto Him against that day." Stand by the cross, and leaning upon its strength, exclaim, "I am persuaded, that neither death nor life, . . . nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."—*Rev. William Adams, D. D.*

Christ at Once God and Man.

I conceive it will be important to counsel all believers, especially those who are young and simple-hearted, to beware of perplexing their minds with the high points of the subject. Look at Christ. There fix the eye of your mind. Be not overmuch anxious to discern what belongs to one nature and what to the other. Fix your contemplation on this person. Behold him dying, behold him reigning. There is no danger of going astray when, in your common thoughts and prayers, your whole soul goes forth to a single undivided object, Christ. Are you feeling for his support and resting on his sympathy like a man? You do well; he is bone of your bone and flesh of your flesh. Are you praying to him as God? You do well; you do no more than dying Stephen, who said, "Lord Jesus, receive my spirit;" for he is God over all blessed forever. If you wish the grand secret of religion couched in a single maxim; if you would learn how to be reconciled, and how to abide so; if you would be holy and happy, take this rule: "Look to Christ. Just so much piety have you as you have Christ in your thoughts. Study the person of Christ. As you would diligently traverse a great domain, every part of which you were bound to know, so set yourself to expatiate upon the character and personality of Jesus Christ as recorded in the Scriptures. Begin the New Testament, and never stop reading it over and over, with this very thing in view, to learn more and more of Christ. His own light will shine on his own glorious countenance, and as you read again and again you will see its lineaments radiant with higher and higher illumination; each adorable feature will be more distinct and familiar; you will know it better, as the face of a friend, of a brother, of a Christ, for all other words come short; you will feel the fleshly tablet of your heart receiving the rays from this "shining in the face of Jesus;" and as you feel the reflection of this sun of righteousness you will own an unwonted glow. Beholding as in a mirror the glory of the Lord you will be changed into the same image. The work of inward assimilation is going on. As you hold the soul by loving-contemplation in these beams, the pencil of heavenly light is drawing Christ's image within you. The table of the heart is becoming his best and most cherished portrait. Desist not, then, from such study of his person as shall cause you day by day to be more reflective of his image."—*Dr. James Alexander.*

Only Believing.

You wait to be saved from a vain and worldly life, of which all persons at your ardent temperament are in danger. You feel that you will find a help in my friendship in proportion as it serves to defend you against those tides of secularizing care and excitement which are drifting you away from the end of your highest aspirations. You are sick of the hollowness of a worldly or a merely natural life, and you are charmed with the idea of purity in which your affections will find just what they were made for. The greatest obstruction to your progress (supposing real earnestness) will arise from the tendency of your mind—not peculiar to you—to be forever looking within to see what has been gained. I wish you could see that this in Christians can proceed from nothing but distrust of the Saviour. This is *unbelief*, and will prove the source of all your discouragement and perplexity. On the contrary, if you can only get the habit of constantly meditating on or referring to the perfection of Christ as a Saviour, thinking of those scriptures which relate to this point, and using them in prayer with application to yourself; if you can get the habit of making all your barrenness and backwardness but a stronger reason for trusting Him, (for which the Scriptures give you most abundant warrant), you will find the greatest advantage in it. Learn to feel that your salvation in all its parts is already secured by His love, and you have nothing to do but always simply and entirely to trust Him, no matter what objections an evil conscience may raise. You have heard much of union with Christ from which every good thing flows. It is by the exercise of this habit of trusting alone that this union becomes, after awhile, a matter of consciousness.—*Rev. William James.*

Three-Word Prayers.

"One day," says a lady, "when I was a little girl I did something particularly naughty, and my governess sent me to a back room, quite alone, and gave me a lesson to learn, headed 'A Child's Prayer,' nearly two pages long. When I had by-and-by repeated my task she bade me remember to say it over every morning, as I needed very much to pray to be a good child. I am afraid I never did it."

The Lord does not set any such task as this before his children. When he taught his disciples to pray the form was very brief, and when persons came to him to pray the prayers which reached his ear were very short and very definite. The prayer of the woman of Canaan was, "Lord, help me;" the prayer of Simon Peter was, "Lord save me;" the prayer of the penitent malefactor was, "Lord, remember me;" the prayer of the broken-hearted publican was, "God be merciful to me." Such are the prayers which the Lord has been pleased to hear and answer. Prayers that can be learned in a moment, and which will never be forgotten; prayers that do not need to be learned at all, but which spring spontaneously from the depths of the soul; prayers which can be offered in an instant and which the Lord makes haste to answer. A prayer in three words is much better for ordinary purposes than a prayer stretching over three pages. Let us learn to pray short prayers, and let us use them often.—*The Christian.*

Horn-Blowing.

Now, the more people blow, the more they may, but he is a tool who believes all they say. As a rule, the smallest boy carries the biggest fiddle, and he who makes most boast has least roast. He who has least wisdom has most vanity. John Lackland is wonderfully fond of being called Esquire, and there's none so pleased at being dubbed a doctor as the man who least deserves it. Many a D.D. is a fiddle-dee-dee. I have heard say, "Always talk big and somebody will think you great," but my old friend Will Shepherd says, "Save your wind for ruing up a hill, and don't give us big words off a weak stomach." A long tongue generally goes with a short hand. We are most of us better at saying than doing. We can all tattle away from the battle, but many fly when the fight is nigh. Some are all sound and fury, and when they have bragged their brag, all is over, and *amen*. The fat Dutchman was the wisest pilot in Flushing, only he never went to sea; and the Irishman was the finest rider in Connaught, only he would never trust himself on a horse, because, as he said, "he generally fell off before he got on." A bachelor's wife is always well managed, and old maids always bring up their children in prime style. We think we can do what we are not called to, and if by chance the thing falls to our lot we do worse than those we blamed. Hence it is wise to be slow in foretelling what we will do, for—

"Thus saith the proverb of the wise,
Who boasteth least tells fewest lies."
John Ploughman's Pictures.

Trifles.

The best fidelity to Christ is shown in a daily vigilant service to him in trifles, in efforts to honor him in humble, inconspicuous service, such as in good temper in families, sympathy with man and beast, honesty in business, liberality to servants, fidelity to employers. These things make up the best discipleship. The same truth applies to many things. The best printings are those where such details as the blades of grass, the leaves of the trees, the lines upon the water, and similar minute points, are most perfectly delineated. Artistic excellency consists chiefly in the complete accuracy which the slothful or the ignorant workman cannot, or will not, accomplish. The great Italian sculptor, Michael Angelo, was once visited by an acquaintance, who remarked, on entering his studio: "Why you have done nothing to that figure since I was here last." "Yes," was the reply; "I have softened this expression, touched off that projection, and made other improvements." "Oh!" said the visitor, "those are mere trifles." "True," answered Michael Angelo, "but remember that trifles make perfection; and perfection is no trifle." In like manner, the highest form of devotion to Christ consists in fidelity to apparent trifles. For only heart-felt love and abiding recollection of him, as an ever-beloved object, will enable his disciples to maintain throughout each day, in word and company, in busy occupation and before his enemies the duty of honoring him thus continuously and in the whole detail of life.—*London Record.*

The Italian Chamber of Deputies has passed the electoral reform bill, which confers the suffrage on all who pay twenty lire of taxes and can read and write. An amendment extending the franchise to ten-lire tax-payers was rejected, as was also an amendment to strike out the taxation qualification and confer the suffrage on all who could read and write. An amendment in favor of female suffrage received one vote. Heretofore the only persons entitled to vote were those paying forty lire of direct taxes, and in some provinces who could read and write, or who paid rent for a store or work-shop varying in amount according to the population of the district in which it was located. A comparison of this law with the bill just passed makes it apparent

that while the voting constituency will be considerably increased, it will not be increased so largely as would at first appear.—*Interior.*

Scientific and Useful.

DISCOVERIES OF THE SPECTROSCOPE.—The discovery of the means of detecting the elements of which the sun and the fixed stars are composed, is one of the greatest marvels of modern science. The spectroscopy, with which the observations are made, is an instrument which is used in different shapes. The one which is found most convenient for examining the light from the heavenly bodies resembles in appearance a telescope; but in the interior, instead of lenses, there are several prisms or triangular pieces of glass. The instrument is pointed at the sun or star, and a single ray of light is admitted into it through a narrow slit. The observer, looking into the other end of the spectroscopy, sees the ray expanded by the prisms into a beautiful band or ribbon of light, colored with the precise hues of the rainbow, varying from red through all the other shades to violet. This colored band is the famous "spectrum," long since made known to the world by the illustrious Newton. But through some defect in his means of observation, that great philosopher failed to remark that this band of vari-colored sunlight is crossed by many narrow, dark lines, which always maintain precisely the same position in it; that is to say, some of them are in the red light, some in the yellow, others in the violet, and so on. In recent times these lines have been observed, and have excited attention. They have been compared with the lines which appear in the spectrum when the light from flames colored by some of the elements, such as iron, sodium, copper, zinc, and hydrogen, in a heated state, is examined; and it has been found that the lines in the sun's ray are precisely the same in position and number as those from the flames thus colored. By experiments of this sort it has been determined that ten at least of the elements which are found in our earth exist in the sun.

But it is when the spectroscopy is turned towards the stars that its powers appear to us most astonishing. The bright star Aldebaran is more than a hundred millions of millions of miles from our earth. A ray of light from it is at least twelve years in reaching us; yet when the ray arrives, and is received through the narrow slit of the spectroscopy, it discloses the fact that hydrogen, sodium, calcium, iron, antimony, mercury, and other well-known elements, exist in that star. We arrive at the conclusion that the whole visible universe is formed of the same substances. The infinite intelligence which created it worked on the same plan, and with the same materials, so far as we can discern, in the uttermost regions to which "the flaming bounds of time and space" extend.

Of the uses of this discovery in science it is too soon to speak. New metals have already been added by its delicate test to the list of elements. It must be remembered, however, that many of the powers of electricity were known for nearly a century before Professor Morse made it convey his first message along the wire; and one cannot but think that the disclosures of the spectroscopy will in time be turned to account in some way not now anticipated, which will confer equal if not greater benefits upon the world.

THE FOOD FISHES OF THE SEA.—Professor Huxley, in a lecture in England on the food fishes of the sea, gives some estimates of their fecundity that are almost startling. He says that 2,500,000,000 or thereabouts of herring are every year taken out of the North Sea and the Atlantic. He assumes that their number is even greater—3,000,000,000. Now, he says, "prodigious as is apparently this number, it is not more than one shoal, covering a dozen square miles;" and that shoals of much larger size are on record. It is safe to say, that scattered through the North Sea and the Atlantic, at one time there must be scores of shoals, any one of which would go a long way toward supplying the whole of man's consumption of herring. And that statement is made with the fact before him that nine-tenths of all the herring eggs deposited in the sea are lost. Professor Huxley counts that in 1879, 5,000,000 of codling and hake were taken by the Scotch fishermen, and estimates that these fish alone had consumed 3,000,500,000 herring during the year. This enormous destruction of smaller fish by the cod finds its parallel in the absorbing qualities of our own native fish, the *Pomatomus saltatrix*—our well-known blue-fish. Nothing is more destructive than the blue-fish; and the U. S. Fish Commission reports state, that making an allowance of ten fish per diem for the blue-fish on our coast, and that they keep eating fish at this rate for one hundred and twenty days, before the end of the season they have consumed, in round numbers, 1,200,000,000,000 of fish, which it is calculated represents in weight some 300,000,000,000 of pounds. We are lost in amazement at such figures, and at that nature whose hidden marvels are on such a tremendous scale. The sea is apparently exhaustless, whatever may be done upon land. Professor Huxley also settles the question in regard to the celebrated English whitebait, which he affirms to

be nothing else but herring under six months old.—*N. Y. Evangelist.*

The Second Adventists foretold the destruction of the world in 1843, and when the great comet made its appearance in that same year "Millerism" stood fully as high as Mother Siptonism does now. That comet came a good deal nearer the earth than comets are in the habit of doing, and it is no wonder that a good many people thought it must mean mischief to the home planet. It was just about two hundred years ago, soon after the appearance of the comet of 1680, that Increase Mather preached his famous sermon on comets, and showed their connection with the sins of New England. Somewhat further back, in 1456, at the time of the capture of Constantinople by the Turks, there appeared a very terrible comet, but its devastations were arrested by a timely bull from the Pope, while all the people prayed, "From the devil, the Turk, and the comet, O Lord, deliver us!" Whether the comet now visible will prove to be of a mischievous and vicious nature, no one can yet tell, nor is it quite clear what has brought it to view at the present time. The authorities at the Naval Observatory at Washington are now able to state with some degree of definiteness that the comet is about 30,000,000 miles from the earth, that its nucleus is about 7000 miles in diameter, and the length of its tail about 5,000,000 miles.—*Interior.*

The following items from the sixth annual report of the *Berlin City Mission* will be of interest to the readers of *The Christian Union*, especially those interested in city missions. In 1850 Berlin had 350,000 evangelical Christians and 32 churches. Now, with a population of 1,085,108, they are but 50 State churches with 120 pastors. In these immense parishes, where there are so many official baptisms, marriages, burials, etc., a pastor is simply a state official who preaches on Sunday. The St. Jacob church has 30,000 souls and but two pastors. The St. Thomas church has 100,000 souls and three pastors. St. Mark's church, with 80,000 souls, has the greater part of the year but one pastor. In 1820 Berlin had a population of 200,000; average church attendance at that time, 20,000. In 1850, 400,000 inhabitants and only 20,000 church-goers. Now with 1,085,108 Berlin has but the same number of church-goers (20,000) in the evangelical State churches. How surprising that city missions received little attention in that city until six years ago. Now there are twenty-five city missionaries who do their best to supplement the labors of the pastors. How insufficient such a force! Christ's kingdom will not come until every child of God regards himself as a city or country missionary.—*Christian Union.*

Recent Publications.

- We have received the following new books:
 - SO AS BY FIRE. By Margaret Sidney, author of "Five Little Peppers." Boston: D. Lothrop & Co. 12mo, pp. 253.
 - HANDICAPPED. By Marion Harland. New York: Charles Scribner's Sons. 1881. 12mo, pp. 391.
 - THE OATH KEEPER OF FORANO. A Tale of Italy and her Evangel. By Mrs. Julia McNair Wright, author of "Almost a Nun," "Lights and Shadows of Bible Story," "Early British Church," etc. Philadelphia: American Sunday School Union; Cloth. Illustrated. Pp. 413. Price \$1.50. For sale by Thomas J. Starke, 405 Broad street, Richmond, Va.
 - FAITH, DOUBT, AND EVIDENCE. God's Vouchers for his Written Word, with Critical Illustrations from the Autobiography of Dr. Franklin. By Rev. George B. Cheever, D.D., author of "Lectures on the Pilgrim's Progress," "Windings of the River of Life," etc. New York: A. D. F. Randolph & Co. Pp. 313. Price \$1.50.
 - THE NORTH AMERICAN REVIEW for August. Contents: The Christian Religion; Obstacles to Annexation; Crime and Punishment in New York; A Militia for the Sea; Astronomical Observatories; The Public Lands of the United States. D. Appleton & Co., publishers, New York.
 - SUNDAY MAGAZINE for August. Contents: The Jews in the Great Metropolis; After Death—What? The Funeral of Lord Beaconsfield; Thoughts on Churchyards; John Clymer's Experience; Parable of the Rich Man who Set up Greater Barns; Hidden; A Tribute to the Bible; The Wedding Ring; Indian Hieroglyphics; Some Wild Birds Found near New York City, etc., etc., etc.
 - Frank Leslie's Publishing House, 53, 55, and 57 Park Place, New York.
 - THE ATLANTIC MONTHLY for August. Contents: Dr. Breen's Practice; French Domestic Life and its Lessons; Corda Concordia; In Exile—A Story in Two Parts; The New York Art Season; On the Acting of Lago; The Portrait of a Lady; Sleep's Threshold; The Indoor Pauper—A Study; Tidal Waves; Recollections of James T. Fields; Parton's Life of Voltaire; Ward's English Poets; The Contributor's Club. Boston: Houghton, Mifflin & Co.
 - THE SOUTHERN PLASTER AND FARMER for July. Devoted to Agriculture, Live Stock, and Rural Affairs. Subscription, \$2 per annum. Contents: Announcement; A Grand Immigration Enterprise; The Planter and Farmer Edition for the Yorktown Centennial; What Our People Have Done and May Do; Virginia Fair for 1881; The University of Virginia; Major Bentley's Stock Sale; Agriculture in Tidewater Virginia; Maintaining the Fertility of Pastures; Live Stock Department, etc., etc., etc.
 - LITTEL'S LIVING AGE for the week ending July 16th.

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